

## LIFE EFFICIENCY LESSONS

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Motto: I WILL BE WHAT I WILL TO BE

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STUDY is mental activity that ultimates in conviction. Conviction of an idea quickens its own will to be, innate in the idea, and man cannot help being what he knows. But what man knows is what he feels. Knowing and feeling the truth of an idea bring life and love to light, and reveal the Real Man.

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SEE OUTLINE OF LESSONS ON FOLLOWING PAGE

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"Be a doer of the Word, not a hearer only."

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## LIFE EFFICIENCY LESSONS

### OUTLINE OF LESSONS

- MIND POWER:** Thought Control; Visualization; Psychology, Metaphysics, and Truth; Individuality Versus Personality; I Will and I Am; How to Develop Mental Powers.
- WORK:** Joy of Work; Advancement; Finding One's Own Place; Money an Incentive; Poverty Conquered; Climaxing Karma in Business; Laws of Success.
- ADAPTABILITY AND CONCENTRATION:** Present Opportunities; Proper Mental Attitude; Poise and Mastery; Overcoming Fear and Personality; Concentration; Points to Observe in Practicing Concentration; Making Good.
- SELF-EXPRESSION:** Talents; Creative Ability; Finding Oneself; Affirmations of Truth; Freedom of Expression; Importance of Word and Vocabulary; Laws Governing Self-Expression.
- TIME AND MONEY:** Righteous Use of Time; Righteous Use of Money; Living in the Now; Developing Values; Summary.
- COMPENSATION:** Forms of Compensation; What Constitutes Service; Invisible Resource; Freedom From Debt; Righteous Liberties and Genuine Gains; Laws of Compensation; Affirmations and Denials.
- GIVING AND RECEIVING:** Forms of Giving; Hoping for Nothing in Return; Sacrifice: Charity; Overcoming Sense of Lack, and Anxiety About Plenty; Affirmations of Truth.
- TITHING:** The Law of the Tithe; How the Tithe Enriches Consciousness and Increases Opportunity; Giving as Unto the Lord; Developing Universal Service and the Community Spirit; The Commonwealth of the Chosen Land.

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## LIFE EFFICIENCY LESSONS

### LESSON I

#### MIND POWER

MIND POWER is the identification and activity of spiritual ideas. Mind is the confinement of Spirit to the plane of the manifest. Mind operates by means of thought, thought being the action of ideas. Ideas are spiritual, while thoughts are mental. The confinement of an idea to the thought of it is the conversion of spiritual powers into known mental capacities. These powers express as Mind, Soul and Body. Mind is the realm of thought activity, or ideation of ideas. Soul is the radiation of thought as feeling. Body is the emanation of feeling as form. The totality of ideation (Mind), radiation (Soul), and emanation (Body) makes up consciousness, it being spiritual powers known. Consciousness is the activity and manifestation of the Known of the Unknown; the Visible of the Invisible; the Formed of the Unformed; the Limited of the Limitless.

#### THOUGHT CONTROL

THOUGHT CONTROL is the key to mental power. Consciousness, in its evolved state, is confused and disordered thought and feeling. It awaits the authority and dominion of the ego. The ego can be set as a watch over the mental realm and thought controlled both in its positive and its negative aspects. One can think as he will, and bring forth good or evil; though both must be known in perfection before consciousness can be gained and Being attained. Thought control is mastery. Thought must be mastered, not suppressed, if one would know life. Impure thought, ungodly or unkind thought must be offset with the pure, godly, kind one, thereby transmuting the essences of Being that primarily form thought into its true spiritual expression. Repressed or suppressed thought is death. Thought control means thinking, not refusing to think. Until one can think anything and be unashamed, one is not pure and holy (whole). This means that what was heretofore considered impure is converted into its spiritual significance when thought control is genuinely established.

Before one can be still and know, which is the true state of rest from thought, and the means by which Truth is gained, he must have thought much and controlled his thought. Controlled thought means controlled feeling and action also, for the three are one. The thought of fear may arise. Through thought control, one mentally refuses to believe in fear, affirming instead, "I am the fearless Christ Spirit." Christ is the spiritual center around which all thought must revolve. This means that mortal thought must be transmuted to its spiritual reality before thinking can be brought to a state of advancement to receive the inspiration of the Almighty and Truth can be born into action. Mortal thought is mental activity without conscious consideration of one's relation to the Divine Intelligence. It is the personally progressed activity of thought engendered in self-will. This is to say, mortal thought is the totality of mentality personalized and limited to the plane of the self.

The purpose of thought control is the incentive that makes its control possible. Thoughts are seed-ideas and form the cells of the organism, their first identity being the ovum of the female and the spermatozoon of the male. Through intri-



cate processes of metamorphosis thoughts reproduce their forms, giving character to the flesh according to their nature. When one realizes that the body is the product of thought, he is moved to use the tools of mind in constructive building, though the destructive thoughts incidental to the constructive ones, are the means by which old cell forms are reduced to nothing, and the body allowed to be rebuilt and rejuvenated. This process constitutes the death and birth of the mortal nature through which refinement is carried on. When the cellular structure is sufficiently refined to receive the action of the Divine Will (Lord), the I AM of Being appears, and life becomes an omnipresent fact.

### VISUALIZATION

Vision is the spiritual ideal. Scientifically, the idea contains in itself the form it is to be, even as the radish is in the radish seed before it is planted. In truth, one does not visualize. Visualization pertains to concentrating in the picture or form to be gained. Through keeping the idea that stands for the picture or form in mind, the external or added thing comes to pass without self-effort, it being reproduced in creative law. One may get things through visualizing them, but always at the expense of somebody else. This sets up karmic law, or the law of "sowing and reaping," and keeps one bound to the necessity of gaining things at the expense of the person. Spiritual consciousness is the true riches. Need for things, viz., a position, money, clothes, friends, etc., may arise, but immediately one looks away from the appearance and declares the Truth, thereby fulfilling the law of prayer, "What things soever ye desire, when ye pray, believe that ye have received, and ye shall have."

Declare as already being what you would have be, that is, "Believe that ye have received," and ye shall have. Acknowledge as present the thing desired. The completeness of creation is wrapped up in the Invisible awaiting the Word of belief to bring it into the visible. Man gives tangibility to the invisible through idea, thought, and word. The form comes into manifestation through creative laws, even as the plant is formed when the conditions relative to its growth have been complied with. Keep the mind centered in the idea that stands for the thing, and the will of heaven will manifest in the earth, that is, the ideal of the idea will be made manifest in form. "Seek ye first the kingdom of God and his riches, and all these things shall be added unto you."

### PSYCHOLOGY, METAPHYSICS, AND TRUTH

PSYCHOLOGY is of the soul, and in its lesser aspect pertains to the animal soul. In its higher aspect, it touches the Soul of the Higher Self. Psychology is the progression of consciousness that takes the race across the psychic current and brings it to the realm of Mind. It is for the purpose of quickening "mass mind" with its inherent possibilities, and brings the race all the more quickly to its height of attainment of personality or self-will. Man must reach the fulfilment of the personal ego before he comes into the Great Negation and the Christ Self is formed.

METAPHYSICS is above the physical and hinges first upon the activities of mortal mind, bridging across from the lower to the higher mental. Its highest men-



tal aspect invites the spiritual and gives birth to Truth. The purpose of metaphysics is to transcend self-thought and self-will with Divine Intelligence and selflessness, making man a servant of Divine Will rather than a slave to the desires of the self.

TRUTH is the capacity to know without thinking. It is the pure perception of the Christ Mind, which is made possible through renunciation of self-thought and self-will. It is the fruit of mind, soul, and body, concentrated in one desire, and that to know God's will and purpose for the ego. When one seeks the things of spirit with the whole heart (love: affections), making everything else subordinate to this desire, Truth springs up, and man knows through the Spirit within that gives him inspiration and understanding. Through Truth one understands the purpose of all things, sees good in everything, and forever banishes condemnation. When condemnation is overcome, Love is born and thus Wisdom and Love, the Father-Mother Principle of Creative Cause, are made one in consciousness and the new creature in Christ appears. The result of this union or holy marriage is the Word made flesh. The immortal man appears as mentality is progressed through ignorance, intellectualism, psychology, metaphysics; though not until Wisdom is born from within, is Truth known and Love enthroned. Prior to this time one studies, thinks, reads, meditates, and exercises his mentality in every conceivable manner. Following the positive development of mentality there should always be a negative or silent reflection--a rest in the within. In this way the Within and the Without are commingled and new ideas are allowed to spring up in the soil of Soul, identifying in the Mind as thoughts, and in the Body as cell forms.

#### INDIVIDUALITY VERSUS PERSONALITY

PERSONALITY is the developed I. Individuality is the I merged into the I AM. Personality is the self-thought and will, while individuality is the ego expressing above the realm of limitation of self. The person thinks in the race mind while the individual thinks in an independent thought current. The former does his "alms" to be seen of men; the latter regards not the person of anyone. Personality speaks to please and would not intentionally offend. Individuality says what must be said, whether it pleases or displeases, and thereby is the means by which a greater love and wisdom is progressed. The person is the I Will man seeking to gain through getting. The individual is the I Am man who gains through giving. The person hopes to have; the individual acknowledges that he has received already.

The ego progresses from personality to individuality when he learns to think in principle. Principle is the Truth of Being; that which is eternally existent as a reality. The person says, "I am sick." The individual declares, "I am established in the wholeness of the Christ Self." The former sees the limited while the latter sees the limitless.

INDIVIDUALITY means originality as well as liberty of thought. It means realization that man can bring forth in the without what he can idealize in mind. Fearlessness, boldness, frankness, courage, good judgment, wisdom, love, and forbearance are the characteristics of the ego putting on his individuality. The individual, united with the spiritual self, is the Image and Likeness of God appearing--the man clothed in all power in heaven (mind) and in earth (Body).



## I WILL AND I AM

The I WILL man is the determination of consciousness essential toward manifesting more of God's presence and power. The will is typified as John the Baptist in Scripture. It must reach its heights of advancement before the I Am appears, though the decrease of the I Will means the simultaneous increase of the I Am. The I Will ego is first personal, then individual, finally fruiting into I Am. I Am is gained through the aggregated actions of the declarations of truth made. Through repeated declarations, such as, "I am Life; I am Wisdom; I am Peace; I am Poise; I am God expressing; I am the manifestation of the Divine Self; I am the Christ of God; I am the Truth," the powers of Spirit liberated convert the forces of consciousness out of will into wisdom, and thence into love, giving rise to Being, or the I Am Son of God.

One in the I Will of either personal or individual sense, is doing what he needs to do by which to develop a man. The fruit of the I Will development is always nothing. Nothing is the divinely appointed end of all activity in the will of the flesh, but forms the Great Negation in which the Something of the Christ Self appears. Gradually, the ego is forced to transcend the desires of the personal and gain consciousness of the realities of mind, soul, and body. Reality is the manifestation of the Ideal and leads to Being. Being, gained, is the I Am manifested, with the will of the ego directly governed by the Divine Intelligence. When the Lord or Divine Intelligence takes over the jurisdiction of consciousness one thinks in the Christ Mind, feels in Universal Love, and lives in the Real Self.

The polarization of the I Will and the I Am means the ascension of the immortal man. This man does not come forth through the will of the flesh but through the Will of God. Since God's laws govern all manifestation, the standing forth of the spiritual creature can only come to pass through Divine Law. But the ego, through denial of that which does not conform to his ideals, and through realization of the ideals he desires to express, may prepare to receive the anointing of the Holy Spirit which comes in God's time and season, and so enter into his day of rest from self-thought and desires of the flesh.

Thought, centered in the truths of Being, is the means of spiritual progression, though of necessity thought is identified as feeling, and enacted in the life as the action that harmonizes with the ideals of mind. The truths of Being are made up of recognition of man's oneness with the Christ Self. Through recognizing one's spiritual self, and declaring as already being what one hopes to be or have, consciousness of Omnipresence is set up and the life is transformed from uncertainty and inharmony to conviction of good omnipresent. Claim your divine inheritance. Be bold in making your declarations of Truth. Plant the seed-idea of Truth, and God will give you the increase according to the underlying purpose. Let the purpose be to manifest more of God's presence and power that others may see and know that God is, and Wisdom and Love will bless the willing ego with the abundance of good.

## HOW TO DEVELOP MENTAL POWERS

Know that man is one with the All-Knowing Mind and conscious of all knowledge. Repeat with faith, "I am illumined in the Christ Mind and conscious now of my real powers. Through Divine Wisdom I know what to think and say." Through believing



and declaring that one is all-knowing, ideas will present themselves at the time of the need, thereby enabling one to grow in grace and knowledge and in favor with God and man. Man is Mind and is destined not only to utilize the Word as a medium of progression, but eventually to be the totality of it. The Word is primarily Spirit, but becomes Voice to the Soul, thought to the Mind, and speech to the Body, the three factors of being expressing as one.

Repeat, if necessary, a statement of Truth a hundred times until discipline is superseded by realization, when one declaration will suffice. It is not that repetition affects God or the inner spiritual powers, but that it helps to align the mentality to the central idea. Prayer is something more than right thinking, though right thinking prepares the way for its climax in prayer, or realization in Spirit of the idea expressed in thought and word. When one keeps the mind stayed on God, that is, on spiritual ideas, a spiritual energy is liberated in consciousness, and transformation of mind, body, and affairs inevitably follows. Think much but say only that which you expect to put into practice. This is to say, expect to live in keeping with the ideas of Truth declared. The outward act will conform to the inward spirit when understanding and will, otherwise called thought and purpose, merge as one. Being is attained through both thinking and doing.

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## LESSON II

### WORK

WORK is the means by which the infinite powers of man (Mind) are made manifest. Work is energy of Spirit condensed on the plane of matter and made tangible to the senses. Through its activity life and love are liberated and intelligence is identified. The purpose of work is to fashion a man. Referring to Gen. 3: 17, the Lord God, which is the Will of God, expressed primarily by means of Voice, decreed that in the sweat of his face should man till the soil, and that the ground should be cursed for the sake of his soul. The original soil to be cultivated is the realm of Mind. Work is the means by which one's intelligence is revealed. The curse placed upon work is the cross of necessity of expression. The expression leads to knowledge and to the manifest world, therefore, man gains himself through avenues of work.

### JOY OF WORK

One can be joyous in his work only when he recognizes that it is an opportunity of growth and development. Joy is a keen mental interest and a vital bodily expression. If work does not invite this alertness, interest must be cultivated or a new expression of work sought. However, to be finished with the work at hand is to know it rather than to be indifferent to it. If the work is repulsive the ego has something to master in its expression, or something to learn. Love of work is an essential to success. Love of work may be cultivated through realizing that the thing one is doing is that which is needed to develop the qualities of the man, without which one would be less efficient, less prosperous, and less harmonious. Thankfulness toward the present work cultivates joy and love, and the appreciation



thus quickened invites a greater expression of supply.

#### ADVANCEMENT

ADVANCEMENT is always made on the current of love and success and not on the current of hate and failure. No one advances another whatever the appearance may be. Others may express themselves in such a way as to reflect favorably upon another but in reality has advanced himself in the kingdom of Man through rendering the service. Advancement, based upon anything else but merit is not lasting nor genuine. The ego always finds himself where he belongs under exact Laws of Life. When one makes up his mind that he cannot be helped nor hindered by others, but that it is the proper mental attitude towards life and work that advances him, he will go forward in the degree that he learns to value his own worth as something God-given. Efficient service, rendered today so well that it cannot be improved, makes for the genius of tomorrow. Work well done invites equivalent compensation under exact Laws of Life. If it does not come in the present place, the laws of progression will move one into a greater opportunity, thereby proving that one is always rewarded for efficient work and service.

#### FINDING ONE'S OWN PLACE

Man has a place in the field of work under as exact a law as the stars have a place in the canopy of heaven. The Creative Power has placed man and it will see him through. Without recognition of the Divine Power, work is labor and life is without the full joy of victory. Nothing happens by chance. Everything is under law. Man is the eternal identity of the Divine One, who with hand on the ship of destiny, controls and determines his course. Through knowledge and love man goes forward.

Every place is his own place while man is in it. Through treating his present place as an opportunity of development, one finishes the work, gaining the qualities of character the work progresses; for it is the qualities of character gained that constitute the compensation of work. If one is not in what he believes to be his right place, he should mentally hold, "I AM NOW IN MY RIGHT PLACE, DOING THE WORK I LOVE TO DO. I REJOICE IN THE JOY AND OPPORTUNITY OF WORK, AND AM AT PEACE WITH MY SURROUNDINGS." Through declaring one is in his own place, the present work will take on a more pleasant outlook, or one will move into another expression.

One student, out of work, held the above statement of Truth, refusing to admit the suggestions of his friends (?) that he could not find a position at that time of the year, and within three days obtained the best position he had ever held. It is as important to conquer being out of work as it is to conquer unpleasant work. One's own place is omnipresent (here now) and through inviting it in thought and action, it comes to pass either as a position where none has been, or as a new kind of work. Man is never without opportunity to express himself. Work is expression, therefore, man is never without work.

#### MONEY AN INCENTIVE

MONEY is an incentive of gain to the worker. It is as though the Father-Mother from whom proceed all things, beholding his offspring as children not devel-



oped in knowledge and love, instituted work as a means of development, and money as a reward for the work expressed. Parents, in conformity to this principle, offer children so much money in order to induce them to perform certain work that gives them knowledge and the proper impetus of service. While money is an incentive to work one cannot have abundance of money so long as he works for money. Working in the realization that it is an opportunity whereby one develops efficiency, good will, consideration, forbearance, accuracy, patience, industry, and other qualities of character, gives love of work first place and makes money only incidental to work, as it should be if one would have abundance. So long as one works for money he keeps his eyes on the pay envelope, and his advancement, and limits himself in both aspects.

Work ceases to be labor when it is understood to be an opportunity of service both to the employer and to the employee. Both are dependent upon each other and one is not above the other in importance. Labor is the belief of necessity of working to gain a livelihood. So long as one labors he gains little. All workers are important in the School of Life. There are no lowly positions. The man, gathering filth in the streets, is giving beauty, cleanliness and health to the vicinity and is rendering as efficient service as the bank president. The money gained in work keeps pace with one's inner development, or with one's understanding of himself and life. Money is man's capacity to know and to love. Love of work will increase supply, for love is the magnetic quality that invites and attracts good. Where love is selfish and carnal it will also attract the evil, hence, the love of money for money's sake, is one of the chief causes of poverty. Money must be circulated for the good of the all before man becomes its master. It is what one gives away that enriches and prospers. Man's relation to God, the Infinite Resource, is determined by his love (giving) relation to his fellowmen.

#### POVERTY CONQUERED

Free circulation of the money at hand is the chief means of overcoming poverty. Poverty is the belief of lack entertained in mind. Lack of confidence in one's ability of expression, lack of courage, or any other form of lack, is a breeder of lack of supply. The work-a-day world is the world of unrighteous mammon with which Jesus advised we should make friends. To be friendly with the world of unrighteous mammon is to appreciate its value to life, beholding it as an opportunity wherein one develops the external nature, and learns the spiritual value of things.

Through freely circulating one's own good one stimulates capacity to give and to serve and thus overcomes sense of lack. To cut off the circulation of supply in its going forth is also to limit one's capacity to receive. One does not work for money. It represents the developed inner riches, though one can never be paid in money for one's real worth. Money must cease to be the main incentive of work before one can find his own place and can have plenty. The thing man yearns for most he cannot have when that thing is only an incentive by which consciousness of realities is gained. Man is here to gain himself; not to gain money. The more man becomes endowed with wealth of character the more service he can render, and the more money he can command for uses of good. Abundance is the God-given right of man, but when need of money is transmuted into more important need of developing the character and fashioning the man, lack of money is more an incentive toward genuine development than the plenty of it.



POVERTY is not a calamity but an opportunity. It is the test of the soul to bring forth its inner capacities and to progress in spite of money, not because of it. Unless one can do what he should do regardless of money, he is not really rich nor is he a master in life or love. When one discovers himself and that he has something of value to give, poverty must give way before the perseverance of the earnest soul, and emptiness be blessed with the fullness of good. The more advanced soul is often without money, thus affording a greater opportunity to develop the man. But before one can be a master of lack he must have had plenty, therefore, he is always in the proper position in life to develop the things needful by which to progress in the path designed for him to travel. When the ego is not concerned about either plenty or lack, then is he developing the true riches that cannot be taken away.

#### CLIMAXING KARMA IN BUSINESS

KARMA is the law of sowing and reaping. It is business of life unfinished. For example, a person is engaged in a certain work. He becomes attached to it, refuses to develop further, stagnation of forces sets in, and eventually he dies. The love of the soul is the law of attraction that places the ego in his position in life. This person, referred to, comes again on to the plane of expression and in his next lifetime is either attracted or repulsed in connection with the work heretofore experienced and unfinished. In either event, the karmic law fastens man to his present expression until he works out his freedom from it and learns all that there is to be gained. Karma is fulfilled with love. There are no misfits in business, though there appear to be. Everything is opportunity to fashion a man by means of work, work developing both the mental and the physical sides of expression. Since everything must be finished to the best of one's ability, and be climaxed in love, the main requisite is to do now what one needs to do as unto a Principle of Life that will not graduate the ego until he has finished the work given him to do.

Man is an ever expressing action of Divine Mind, therefore lives endlessly, and is always in the midst of his unfinished work, as well as in the opportunity of starting new expressions as the old are climaxed. When Love supersedes Law, as it does when one works in knowledge of Life, one has a greater choice as to his service, being no longer under the law of necessity, but in the current of service in love. However, this freedom cannot dawn until the seventh day, or cycle of progression, when man has consciously gained that for which he labored during the six days, or cycles of progression.

The climax of work is Man himself, though he must gain knowledge of its various expressions before he goes free from the bondage of work. Love of work leads to true gains in work. Diversity of work is essential toward giving the well-rounded finish to the soul. Egos who enjoy change of work are no doubt finishing its many aspects, and are preparing to find their own creative ability and expression which is ultimately the true work. It sometimes appears that man retrogrades in work, being placed in a position of lesser consequence than the one formerly occupied, but this is only an appearance. Wisdom reveals that the lowly work presents opportunity of development of humility, freedom from aggressiveness, non-resistance, and perseverance. Other qualities of positive action are leveled down so that the ego may be balanced in his progression. Man is always advancing whether he takes the high or the low grade, both needing to be finished in perfection before the Master gives



the word, "Well done, thou good and faithful servant; thou hast been faithful over a few things; I will make thee ruler over many."

#### LAWS OF SUCCESS

1. Understand the purpose of work to be an opportunity of self-development.
2. Do everything so well that it cannot be done better.
3. Love the work at hand thereby making it a stepping-stone to greater advancement.
4. Master one's self in work; gain the qualities of character, making money incidental to development.
5. Be thankful for present good. Thankfulness invites prosperity.
6. Circulate freely what you have to give, realizing that generous giving of energy, time, money, service, etc., invites a generous receiving of good.
7. See lack as an opportunity and not as a calamity. Rejoice in emptiness as inviting fullness.
8. Concentrate the powers of mind to present duties. (See Lesson III).
9. Know the purpose of the present work, and work with that goal in mind.
10. Work for others as you would for yourself.
11. Work in the joy of serving others, thereby blessing yourself.

"IF THOU KNOWEST WHAT THOU DOEST, HAPPY ART THOU."

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#### LESSON III

##### ADAPTABILITY AND CONCENTRATION

Man is adaptable to his work, and can do anything well that comes to his hand to be done. The capacity to adapt oneself to his work, whether the work be pleasant or not, is the mark of mastership that assures success. Except one's expression in work is different from the mass of workers, one cannot secure the out-of-the-ordinary position. Man creates his own opportunity by the state of mind brought to bear upon any situation, and the manner in which he conducts himself. The art of success is to act in conformity with the highest ideals of mind. Self-condemnation is a breeder of disease and poverty, and can be healed through knowing that, "I can do all things through the Spirit of Intelligence that governs and directs my expression."



## PRESENT OPPORTUNITIES

THE PRESENT OPPORTUNITY is for the purpose of expressing perfection. Perfection is progressive, a piece of work being done in a more perfect manner than the one that preceded it. Through doing everything in perfection one calls into action the higher knowledge as well as the better method of expression, thereby assuring advancement and development. The present opportunity is the fruit of causes set into action heretofore, and whether they are good or ill, they need to be aligned to the highest expression of harmony. Work, finished in perfection, opens the door to new and untried opportunities, all of which are for the purpose of developing qualities of character. Opportunity to do that which should be done will present itself in various ways, but if left unfulfilled, may for the time being cease to present itself. However, opportunity in some form is always present.

Decision is an important factor in embracing the most the present offers. Decision should rest upon the Truth, "I know just what to do through the inspiration of Divine Mind," and the fact that whatever presents itself brings something of worth to the soul. After one has developed judgment and wisdom of decision, being able to repulse with intelligence the undesirable, the person will attract only that which he should, and be in a position to express himself well in whatever opportunity he is placed.

## PROPER MENTAL ATTITUDE

THE PROPER MENTAL ATTITUDE toward all things in general, and the one thing in particular, is that all things work together for good. Good is omnipresent, the world being built upon this premise. It may be good for one to be disappointed if by the experience one gains mastery over the depression arising, therefore one must have a true understanding as to what constitutes good. Not only is the pleasant experience in life good, but the unpleasant also. It takes no particular character to love a friend, but to love an enemy or to agree with an adverse condition determines the character of the man to be established upon the Rock of Life, (Truth).

The proper mental attitude of good omnipresent enables one to establish serenity of mind and poise of bodily expression, both of which add stability of character, and make one attractive toward success and supply. What man gives out mentally he attracts toward him physically. A stroke of ill-fortune (so-called) turned to good advantage eliminates the sense of inharmony and makes harmony uppermost as the attracting magnet to invite good. Trust, confidence, good will, all grow out of beholding all conditions of life as working good for those particularly involved, and establish the proper attitude toward one's fellowmen. Where there is understanding there is no condemnation, and where condemnation is absent there is Love. Love is the quality of consciousness that invites all good.

## POISE AND MASTERY

POISE AND MASTERY are promotive of each other, poise begetting mastery and mastery developing poise. Poise is that serenity of soul that enables one to bring to bear upon any situation the best in him, which best expressed, makes for success and mastery. The poised person is never hurried, though he can do the work of two or three ordinary workmen, for being conserved in his energies, he makes no false



moves, nor does he scatter his mental powers. One in poise is never agitated nor worried, for having established consciousness that all things work together for good, there is nothing to fear, nor is there reason to be annoyed.

Man is never tried beyond his capacity to endure, and is always capable of doing what comes to his hand to be done. He invites his own always. Mastery of any condition is assured when one is anchored to the truths of life in mind, and conducts himself so as to bring forth the works of his belief. A poised person is free for he is not concerned about what others think or say about him, but about his own thoughts and actions. Poise is a great asset both from the standpoint of physical harmony and financial well-being. Poise means a balanced state of consciousness with all the forces of the organism and of the universe established in righteous relation to oneself.

MASTERY is power, though it is as important to be humble in mastery as to be victorious. In fact, the true mastery is that which conquers the self and does not exalt in the attainment. "The meek shall inherit the earth," is the mastery of power in humility that is in store for the soul whose power is in emptiness rather than in fullness, and thus is established in proper relation to the Laws of Life. Laws of Life are inherent God-ordained principles by which one expresses his being. Since one cannot get away from these Laws it is well to understand them, for to establish conformity to these Laws is the keynote to success and freedom. Solomon's advice, "With all thy getting, get understanding," can be complied with profitably. Unless one gets understanding of the purpose of all that he gets, it profiteth him little in the ultimate. Mastery does not consist in possessions, but in possessing oneself in the midst of one's gains or losses.

Through keeping oneself centered in the Truth that man of himself does nothing therefore there is no occasion to be exalted in gain nor cast down in loss, one gains proper conception of life that assures equanimity and harmony of expression on the plane of the manifest.

#### OVERCOMING FEAR AND PERSONALITY

FEAR is the negative aspect of soul essential toward forcing knowledge and growth. If one did not fear anything he would have no incentive to conquer anything, therefore would be without the impetus of growth and development. Established in the knowledge of the purpose of fear one is less fearful, though certain mastery and poise are needful to entirely overcome the feeling of fear that will arise when one is in the opportunity to express more of himself. Through affirming, "There is nothing to fear. Good is the only power and presence," one gets hold of himself and meets the condition in expectancy of good.

Timidity and sensitiveness are both akin to fear, and are states of personality that can be overcome through developing the offsetting mental attitude. Personality is sense consciousness; thoughts centralizing around one's own self. Personality is greatly offset through developing the capacity to serve others, leaving the self to be served as incidental to the proceeding. Personality may be so acute that one imagines that the eyes of everyone are upon him in what he is doing. In this instance, realize that the individual is only one among many; that he is as good as anyone though perhaps not so far advanced in some respects, and that the present



work is as important as any, since it needs to be done to promote the harmony of the whole. All people are equal in Laws of Life. If one seems more important in his advancement, it is because he is manifesting added development. Certain egos are predestined to stand out in certain fields of progression as inspiration to those who centralize about them. It may appear that theirs is a more important work, but the attainment has been accomplished through loyalty to the same Principles of Life that govern all egos. This is to say, that all are subject to the same modes of development at some time in their ongoing, though it should be realized that progression of humanity represents all manner of expression. What one lacks the other supplies, and since all are members of each other all get the benefit of the good developed, as well as share in the woes. God's purpose is back of all things and each ego is in the environment necessary to promote the development he is ordained to attain.

FEAR OF PERSONALITY is best overcome through realizing that all are equal in reality, and that opportunity presents itself for mutual benefit. Through affirming, "No sense of personality has any power to affect man; I am established in the peace, poise, power and mastery of the Real Self," one can meet individuals in private or in public in freedom from sense of one's own personality, or theirs, and become absorbed in the ideas to be exchanged, which must always take precedent over persons if the greatest good is to be gained.

### CONCENTRATION

CONCENTRATION is the capacity to center forces of mind to a given idea, at the same time compelling the bodily acts to conform in their expression to the execution of the idea. Concentration is first mental. It is capacity to think or to not think in its finished expression. Concentration directed to the work at hand develops power to think, as well as enriches one's doing capacity. "This one thing I do in perfection," is an efficient word-idea upon which to stay the mind in the midst of any activity. Concentrated attention means efficiency in work, and added powers developed. It means advancement and success.

Not one person in ten knows how to do anything with the whole heart, or in concentrated attention. This statement is made in the negative to arouse attention. Are you concentrated in your present work? If not, why not? Lack of concentration means waste of one's mental and bodily forces, with lack of success and advancement at hand. Concentration means that one is his own overseer. The true worker needs no praise by which to grow, neither can he be disturbed by criticism. Both, should they come, serve as an incentive toward greater expression and better workmanship. Where concentration is there is interest in the work at hand, and since one is working he might as well bring to bear upon it all the powers of his being, thereby making the present work the stepping-stone to higher expression.

One should always centralize upon an idea that is above the natural trend of thought, when practicing the art of concentration. This invites greater forces into action. Select an idea, such as Life, Joy, Wisdom, or a group of ideas, such as, "I am established in the Wisdom of the Christ Mind," and think upon it to the exclusion of other ideas. When one is centered in the particular idea, a train of thought may be admitted, and one's powers of thinking developed in sequence and order. Should one center in a single word, such as Life, let the mind attract to itself the ideas relating, leaving the door of thought open to all ideas. Where thought control is not pres-



ent, concentration affords the opportunity to reject the undesirable thought and to receive the desirable. Instead of concentrating upon the idea, "I am tired," center the powers of mind in the idea, "I am established in abundance of strength." Whatever one holds steadily in mind comes to pass. Man is the moulder of his life by the power of thought and action. Concentrate on that which you desire to see expressed, and refuse to mentally attach to that which is discordant. Say to the discordant mental attitude, "No, I am established in \_\_\_\_\_," (mentioning always the idea that offsets the undesirable one).

#### POINTS TO OBSERVE IN PRACTICING CONCENTRATION

1. Never relax in the negative state, but centralize thought in that which lifts one above the negative condition.
2. Be still in body, letting the tension of activity be succeeded by relaxation. (This should follow and not precede Point I).
3. Know that discipline of thought precedes concentration. Efficient work is being done if one is rejecting undesirable thought and affirming the desirable.
4. Be observing with eye and ear, the two tools by which concentration is developed. Learn to listen without thought of reply, and to see with keen alertness, thereby opening the inner vision and hearing.
5. Silence will come when one has earned it through discipline. Rest in Spirit comes when it is no longer sought; but before it can be sought no longer, it must be sought with the whole heart. Whole-hearted attention to the present thought or act invites illumination of mind and efficiency of bodily expression.
6. Concentration upon the present work develops mental and physical powers. Mental power is thought controlled and physical power is its execution. The two are one and are developed through both doing what one should do and through not doing what one thinks he should not do.
7. Be a master not a puppet of circumstances. See everything as opportunity for development of good.
8. One can adapt himself to anything provided he knows how to concentrate.

#### MAKING GOOD

The way to make good is to mentally idealize the condition of good desired. Do this by means of ideas. Ideas increase and multiply and bring forth after their kind, in conformity to the Divine Fiat. If one would have the external affairs harmonious, let him adjust the thought world to law and order. No one but oneself is responsible for one's progression. One best helps himself when he helps others. This means doing unto others as one would have the Laws of Life do unto oneself.

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## SELF-EXPRESSION

SELF-EXPRESSION has two aspects, viz., that which centralizes about the I Will self and the I Am self. The I Will self is the personal aspect, while the I Am is the spiritual or Real Self. The I Will self is the determination to be; the I Am is being. The former is inspiration in desire to express, while the latter is the fruit of the desire expressed. The will man must be brought to a high point of development before the ego can find his real expression. However, the will reaches its high point when man is established in understanding, and since understanding is the means by which the Real Self or I Am is discovered, the culmination of the personal self at his highest point of progression means the simultaneous conception of the Real or spiritual self.

The personal self is the Real Self in limited expression. When one works out his freedom from the limitations of the personal he gains the spiritual self. It is impossible for one to find his Real Self without recognition of spiritual laws that govern his progression. The ego in materiality is under the curse of hard labor, and through adjusting himself to its conditions, so as to bring into expression the most harmony, progresses himself out of the limitations of the personal into the freedom of the Real Self. Through expressing the greatest efficiency possible under all conditions one proves himself, and develops his own powers, thus unearthing hidden capacities and discovering talents.

## TALENTS

A TALENT is a natural expression in a particular manner without laborious self-effort. It should be perceived that all talents are the result of development, though one may not be conscious now of the work that developed the talent. Some people are born with talents which the ego has heretofore promoted. Others have natural tendencies that indicate certain talents. All have talents for all are ordained to the work of expressing the self, and all trend in the direction they should to accomplish the purpose for which they are sent into the world of expression.

The natural tendency should be developed if a desirable talent is indicated, for in this direction is the direct line to success and proper development. Each ego is individual by nature. It is the educational system that trends all in one direction, oftentimes obstructing talents for the time being. However, the casting of all of humanity into one spirit and tendency, as is characteristic of our present educational system, is for the purpose of establishing unity that must precede the manifestation of the individual consciousness. Distinction is the mark of individuality. This means doing the ordinary things in an out-of-the-ordinary manner.

One may be individual through thinking, talking, and acting in a manner different from the mass. This is accomplished through understanding oneself from the Christ standpoint, which is the premise upon which ideal and genuine expression is based. Each should seek to develop rather than to eliminate the natural tendencies thereby using them to promote the distinction that is to characterize the particular ego. Individuality must precede the unearthing of one's natural talents. An out-of-the-ordinary spirit is necessary to establish an out-of-the-ordinary expression.

The natural talents of children should be developed, and the child should be allowed to express himself, receiving only such discipline as will best promote the



instinctive talents and individual expression. The mature person should resort to mental means in discovering his talents, together with using the work at hand to develop qualities of character (consciousness). (See Paragraph, "Finding Oneself" below).

#### CREATIVE ABILITY

CREATIVE ABILITY is expression of work or activity that has its impetus in one's own mind. The employee, working for the firm or business corporation, is not in creative ability but in the necessity of expression. However, opportunity of work serves to develop the mental facilities, and leads to the discovery of one's creative ability. One is in creative ability when expressing a natural talent, as writing a book, designing a hat, garment, or house, etc., painting a picture, executing music or doing that for which one feels a natural and joyous inclination. Art is both artistic and practical. One may be an artist at composing or dictating a letter, or in presiding over a conference table. The true artist is one who loves his work and converts labor into the art of expressing himself. One can bring some creative ability to bear upon all work, thereby giving the work done particular distinction. However, until one is free to express when and how he is inspired, one cannot have full and free creative expression, therefore creative ability does not fare well so long as limitations of time, people, and money enter into one's work. Yet it is the overcoming of these very things that brings creative capacity to pass. Force of necessity precedes freedom of expression.

CREATIVE ABILITY makes the necessity of money a secondary consideration, and when one ceases to work with money as the goal in view one can have plenty. Expressions of work, limited or free, invite supply according to the state of mind in which one approaches his work. Where one is free in his work, doing that which he naturally loves to do, money comes easily. One cannot be financially free until he gains his creative ability; though when this is gained the desire for money has been superseded by the desire to express for the good of the whole body.

Cease to desire and all things are yours. "He who seeks to save his life shall lose it; but he who will lose his life (personal life) for the Christ's sake (sake of the Real Self) shall find life eternal." Personally, it is not the good gainer who is making the success, but the good loser. One must gain the personal self before it can be lost. Possessions must always be superseded by the consciousness for which they stand. When man gains the qualities of character for which things stand, he can afford to lose things. All loss is gain to the Real Self, and the means by which one develops his creative powers.

#### FINDING ONESELF

TO FIND ONESELF one must realize that the Real Self is here now, and has been lost only in the sense that it has been obscured. This obscuration is necessary while the ego gains independent and positive expression. The Real Self is the Christ, the Ideal Man or Jesus type. This is the Son in contradistinction to the prodigal. When one realizes that the Real Self is hidden under the mask of personality, he begins to mentally unearth the real man, and to express in words and actions in conformity to the ideals idealized or declared. In this respect, the following affirmations of Truth held in mind until they become Principles of belief, will work out an effect that conforms with their spirit and make of everyone a new creature in mind and affairs:



## AFFIRMATIONS OF TRUTH

1. I AM THE IDEAL OF GOD, THE IDEAL MAN IN EXPRESSION.
2. I AM THE LIFE, THE LOVE, AND THE WISDOM OF GOD IN EXPRESSION.
3. I AM THE FREE SPIRIT OF CHRIST, AND I EXPRESS THE PERFECTION AND HARMONY OF THE CHRIST SELF IN THOUGHT, WORD, AND ACTION.
4. I AM NOW ALL THAT I HOPE TO BE AND DIVINE WISDOM DIRECTS ME IN EXPRESSION OF MIND AND BODY.
5. I AM THE CHRIST OF GOD IN EXPRESSION: THE MANIFESTATION OF THE POWERS OF GOD.

"I AM" is the Name of God, the identification of Being and always refers to the Real or Christ Self of man, and should be used in this understanding. Eventually, there is manifested the fruit of the I Am Word as the godly type of man.

Through mentally declaring the Truth of one's being, the real things of life are manifested. It was through this sort of mental and spiritual discipline, with the overcoming of those activities unlike the Truth declared, that the author of these lessons changed not only the whole course of her life, but became so changed in physical appearance that it was necessary to introduce herself to friends who had not been closely associated with her during the transformation. One cannot make too high statements of Truth when you realize that you speak of the godself within. The without takes on the character of the within under exact Law. As one becomes accustomed to making statements of Truth, one can mentally declare that which stands for one's needs and thus continually be tilling the soil of consciousness to bring forth the man God has idealized, which is to say, the Real Self.

## FREEDOM OF EXPRESSION

Each soul is free in Truth, though to outer sense one is bound about by many limitations. Through declaring, "I am the free expression of God," limitations are broken, and the ego finds that he was bound by the limited concepts he entertained toward himself and experiences in life. Expression is promoted by means of word and action. The former gives mental, while the latter gives physical, stability or instability according to the character of the expression. One should say what he means and mean what he says. Discipline in this respect will cut off the frivolous expressions of thought, word, and act. The frivolous and idle expressions make up waste and destruction. The elimination of the wasteful makes the man substantial.

Man is free only when he is conserved in powers of mind and body. Freedom is not license but rather that expression that supersedes the ordinary. No one hampers the free expression of another. It is only an appearance that the ego overcomes when he discovers that he is innately free and unfettered in the degree that he finds his Real Self, and develops his mental and spiritual powers. Should there be an appearance of bondage the one bound needs the discipline by which to force his freedom, and is protected rather than hurt in the circumstance. The chicken, hatching in the egg, finds the shell that encases it a good friend until, through an inward development, it



forces its barrier to give way and to project it into a new expression of life. Man, in a similar position, is likewise protected and progressed by the shells of bondage until they give way to a new expression.

Freedom is gained through conquering and overcoming difficulties, either thru patiently bearing with them, or positively repudiating them. Man must develop both the negative (feminine) and the positive (masculine) factors of his character. Some of the chief feminine characteristics are forbearance, patience, forgiveness, love, good-will, receptivity, humility, devotion, and sincerity, while the masculine qualities are courage, aggressiveness, mastery, boldness, repudiation, frankness, fearlessness, poise, and independence. Each individual, regardless of the sex, must bring up both poles (male and female) of the nature in order to express as the well-balanced man or woman. The well-balanced man or woman is free for they violate no code, custom or precedent; being governed in the Spirit of the Real Self, they live above the laws that govern the lower states of developing humanity.

#### IMPORTANCE OF WORD AND VOCABULARY

THE WORD is the measure of power, it being the idea in process of expansion by which all things are made. The word of the mouth gives character to the speaker and builds the cell-forms of the physical organism, or tears them down. The greater the vocabulary the more expansive the activities of mind, for the words having in them the things for which they stand, promote and increase the experience of life to the user. This is to say, "By thy words thou shalt be justified, and by thy words thou shalt be condemned." Words are the means by which man himself is fashioned, though in their physical significance they register as the seed. (See Lesson I, "Mind Power").

All study and reading should be for increase of vocabulary as well as for development of capacity to perceive and to conceive ideas. Mental power is the external expression of spiritual and soul powers. The more words one uses in wisdom the more tools of Being are at work to promote the welfare of the ego. Moses says, "The word is very nigh unto thee, in thy mouth and in thy heart." Jesus is recorded as saying, "Every idle word that men shall speak, they shall give account thereof." Also, "For out of the abundance of the heart the mouth speaketh." The word is the index of one's development. "Let the words of my mouth and the meditations of my heart be acceptable unto Thee" is a good declaration to make by which to develop the proper letting (willing) spirit. When one is willing to conform to the Laws of God governing the being, one is in a position to know what to do, and is able to do it. "Not by might nor by power, but by my spirit," are all things accomplished.

#### LAWS GOVERNING SELF-EXPRESSION

1. Desire only that which will progress the man in the way he should go. This means, ultimately, having no definite desire but to do the will of the Father that sent man into expression to accomplish His purpose. What this is will reveal itself when the proper willingness is established.

2. Conformity to the above law of establishing righteous desire will reveal the real purpose of life, for when self-desires have ceased to govern the ego he is ready to find the Real Self and to enter into a more harmonious expression. Selfishness hides man from his real good.



3. Definite self-desire of the personal ego must precede the selfless state. Know what you want and conform the powers of mind and body to bring about its harmonious expression.

4. All self-desires end in nothing (Nothing; negation). When the ego knows that of himself he can do nothing, and is nothing, he is in a position to manifest the Real Self, or Something of God, and to be of real service to his fellowmen.

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## LESSON V

### TIME AND MONEY

TIME AND MONEY are the two factors that intimately touch the life. Both are limitations of necessity forcing limitless expression. Man works in time with money as an incentive and reward for effort expended. Through reducing the material thing to its spiritual significance one comprehends how to righteously use the thing and so makes all that he puts his hand to a means of promoting prosperity and success.

TIME is a circumscribed limit of eternity: an omnipresent opportunity. The endless circle of eternity is divided into dispensations, epochs, eras, centuries, years, months, days, all representing the time in which certain God-ordained activities are expressed and culminated. Time is a mathematical schedule of events progressed and has its primal earthly identity in the zodiacal laws of the universe. Nothing happens by chance, but everything is predetermined in eternity and scheduled to take place at certain times. Events move in conformity to effect the plan outlined in Creative Mind. "All things are for Him and by Him." One may pray to offset the pending condition, but the prayer itself is included in the plan and is one of the means by which the plan is executed. When the events, ordained in the Infinite Intelligence, have taken place, a cycle of Time is finished and a new scroll of events is ready to be enacted. Thus the "end of the world" is the end of certain events scheduled to take place in a certain estimate of Time, though Time has its beginning in eternity and is expected to climax in eternity, Time being no more, representing the beginning of realization of omnipresence.

MONEY is the solidified energy of love and life; the substance of one's ability of expression. It stands for the measure of one's known and active capacities. The worth of man cannot be measured by money, for the greater the spiritual development, the greater the genuine wealth. Ultimately, money, the limited expression of worth, gives way to the limitless spiritual expression of man's true worth. Money is a state of consciousness, representing the value that people, centralizing around a certain medium of exchange, put upon it. Being a state of consciousness, it is elastic or stringent in its value of expression according to the states of mind of those who handle it. The proper understanding of both Time and Money is necessary before their righteous use can offset the curse that has its inception in these two limited aspects of life.

### RIGHTEOUS USE OF TIME

RIGHTEOUS USE OF TIME is wrapped up in the idea that Time is a limit of omni-



presence, and omnipresence is the presence of limitless powers and capacities. Omnipresence is God, and God is the Limitless in expression. Time is seen as an opportunity in which to express the powers and capacities of man, and its waste is a failure to reveal oneself, which is to reveal God. To use Time as though one were using oneself and God aright is to utilize the present to accomplish something specific. Until one's life is expressed under scheduled Time, and one learns to account for the hours that make up a day and to determine what has been accomplished, one cannot discover his infinite capacities.

Time is a valuable asset in life, and waste of Time is a waste of man, money, opportunity. Conceiving Time as omnipresence, one can accomplish many times the amount of work than when performing his services in sense of limitation of Time, or in lack of appreciation of the opportunity the present affords. Realization of Time as omnipresence assures one that power and ability to accomplish the work at hand is here now and there can be no failure.

Begin now to rejoice in Time as Omnipresence, and note the new powers and opportunities that present themselves. Man is expected to utilize Time so as to more satisfactorily express himself. Man expresses himself by means of work, and when both work and Time are seen to be means of self-development, one rejoices in the opportunity the present affords. Money is only incidental to the righteous use of Time, though the thought and feeling with which one attaches to money determine the abundance or lack of this medium of exchange.

#### RIGHTEOUS USE OF MONEY

RIGHTEOUS USE OF MONEY is based primarily upon the scientific fact that it is an effect rather than a cause, and that if the cause of its expression is properly aligned, the effect or money itself will be forthcoming. The cause of money is the energy of love and life, which expressed as work, invites supply. Adjust the consciousness (thought and feeling) of love and life to principles of harmony and success, and money becomes an omnipresent fact. The love of money is itself inducive of poverty in the ultimate, for attachment to effects is a limitation and limits the effect loved. Love is a free agent and is expressed for love's sake rather than to gain things externally. When this law of love is interfered with, disorder is set up and limitation follows. There is an intimate connection between sex thought and desire, and money. (This point is fully elucidated in the Lesson, "Sex and Money," in the Course of Study, "Science and Art of Regeneration," put out by the School. The lesson heretofore referred to can be obtained independently of the other lessons of the Course, if desired).

Desire for money must centralize around the use to which it is to be put, if one would invite free supply. This use must include the principle of love, which would use money for the good of others as readily as for oneself. Use of money on hand makes for increase, while holding to money as though it were not plentiful makes for lack. "Freely ye would receive, freely give" is a law governing all expression of life, and is especially applicable to money, inasmuch as money is the formed thing that stands for one's giving capacity. It is just as important to spend money freely as it is to radiate a spirit of good-will. Both make for prosperity and success.

Money, representing an element of love, must circulate if one would be harmoni-



ous in body and affairs. Many physical disorders can be directly traced to the mental attitude respecting money. Lack of money, promoting as it does in the uncontrolled mind the thought of worry and anxiety, devitalizes the organism and deranges its functions, while stinginess and tightness as respecting money will constipate the bowels, slow down the circulation, prevent proper elimination, tighten the muscles, and cause all kinds of physical inharmonies. To cut off the circulation of money, or to entertain a spirit of limitation in regard to it, is equivalent to cutting off its free circulation in the life, and the circulation of love in the universal body of affairs. Money belongs to the body of the whole and should circulate as freely as the air we breathe. An opportunity to give or to spend money is an opportunity to receive, though the giving or the spending must be expressed in thought of service to others rather than to oneself, if one would receive the heaped-up measure of good under exact law. Immortality will usher in the Righteous Use of Money.

The proper attitude that assures the righteous use of both Time and Money is the recognition that the Creative Resource brought into expression the universe and all that is in it, and that provision for the care of humanity is as present as is God. This realization enables one to enjoy the present in proper use of one's knowledge and power, and assures abundance of good at all times. There is nothing to fear when Time is utilized in gaining knowledge of Laws of Life, which opportunity the various experiences offer. "Perfect love casts out all fear." Perfect love means perfect understanding. To understand both Time and Money is to see them as factors in progressing man into a consciousness of his spiritual powers; for in the ultimate, man is here to gain himself rather than the world--though in gaining the world, he cultivates sufficient repulsion to mortality to invite the knowledge of Money, and its scientific use as Credit. This is the Law of Love.

#### LIVING IN THE NOW

NOW is the only time. Now is the present moment, and its relation to life means opportunity. Opportunity is for the purpose of self-expression. Man is here to know himself, not to gain money and material things. Money is but an incentive to stimulate expression. Expression is first a necessity of work. Overcome necessity of work with joy of opportunity for self-expression, being thankful for business connections that permit growth and development, and sense of limitation gives way to freedom of supply, with money a secondary consideration.

NOW does not mean the future. So long as humanity lives in sense of Time instead of in consciousness of omnipresence, the future may have to receive some consideration, but the immediate future is cared for in the now. Living in the now develops trust, faith, confidence, love, happiness and freedom, and makes for greater success; for the more nearly one aligns his thought and action to the Laws of God governing the being, the more harmonious is the realm of expression. Future needs will take care of themselves if one lives well in the present, making the most of his opportunities. A good way to invite "rainy days" is to prepare for them. The purpose that prompts accumulation determines the outcome of the accumulation. If one lays up something for the future through fear of lack, he will invite under exact law occasions of fear and worry. The only legitimate thought of the future one can take is the desire to use the accumulated good gained in greater expression of love and service.

Each person will do what he needs to do under Divine Law. But where one has



developed spiritually to the point where he understands how to think and live in harmony, opportunity of supply is always at hand meeting every demand. Wealth does not consist in things possessed but in self-possession. Self-possession means command of developing capacities of mind which expressed in service will yield the things needed.

Through cultivating faith in the Now as the abundance of good present, one is constantly in touch with everything that he needs, and thus peace of mind, poise of body, and harmony of affairs are assured. Demand and supply are always equal. Demands come now because supply needs to be expressed. It is not the thing or money gained in any transaction that really counts, but the consciousness developed in the midst of the expression. How much tolerance, honesty, good-will, and consideration did you develop when you turned that real estate transaction? What does the salesman gain in qualities of character when he makes a sale? Or what do you help others to gain besides the external thing in your dealing with them? It is the character developed that is the rich return. Money must come naturally to one through the righteous expression of powers of mind. When life is seen as the reward of righteous expression of God-given powers, living becomes the greatest joy and things are perceived to be only adjuncts to experiences that afford opportunity for development and revelation of the genuine self.

#### DEVELOPING VALUES

Get the proper concept of money, its value in progression, making it a servant rather than a master of man, and the experiences in life will afford the opportunity to promote what is for the highest good. Too much thought about money, either the lack or the plenty of it, is a limitation and promotive of poverty. It is as important to take one's mastery over plenty as over lack. Lack is emptiness inviting fullness under exact Laws of Life. Plenty needs to be circulated in wisdom and judgment, to obtain the greatest increase of good; though the transaction that yields opportunity of development rather than cash is oftentimes of greatest value to man. There is a value in everything whether it brings harmony or inharmony. Anyone might be happy with a bank account, but the person that forges ahead in spite of money is the true winner.

Money partakes of the consciousness of the one handling it; of itself it is without power. Some people use money to greater advantage than others. Youth does not know the value of money, for it has not become substantial in the knowledge of the worth of man, so often spends money recklessly. Substantial character is more attractive to invite supply, though when spiritual consciousness is in the ascendancy, one is often without money so as to force the knowledge of higher laws of supply. The writer has had the experience of increasing supply through spiritual laws, and believes that the time is at hand when man will have what he needs through speaking the Creative Word; though this function will be possible only to those who have transcended desire for the good things of the world, and have attained spiritual man, the Real Self (I Am God identified). Spiritual man will live under spiritual Laws.

People linger in poverty and lack because they do not value the present need as a present opportunity to prove that God provides and supplies. Once when confronted with the need of three things, the question arose in the mind of the writer whether she should spend the money she had with which to purchase food for the ensuing week, or to spend it for the things needed. Relying upon the law that man's needs are supplied now, and knowing that she could not eat next week now, she went boldly forth to get the things needed. She counted the change when making the purchases, but found upon re-



turning home that she had more money than when she started. Being somewhat amazed and not fully cognizant of what the "gods" had wrought, she thought she would figure out the cost of the articles, when the Voice within said, "You cannot figure the Lord's money." I laid down the pencil and from that time have not kept specific account of what the Lord gives or what he receives. Man serves the Christ in all men, and to give to another, or to spend money in any direction, is to give to oneself. While to trust the Lord of life as the Supplier, and to act in keeping with the knowledge of Laws of Life gained, is to bring into expression a fuller revelation of the goodness of God. The writer has had several so-called "supernatural" manifestations of the presence and power of God, but believes that they are only forerunners of the era of Omnipresence (Time) to be.

#### SUMMARY

Now is the only time. Use the present as an opportunity to possess the self in developing mental, spiritual, and physical powers. Serve others and you serve yourself. Cease to seek money and it will seek you. Love money righteously through understanding its purpose as a medium of service. Be happy in spite of money and not because of it, and victory in all things is yours. Time well spent is money earned and man developed. True wealth is in self-possession, not in the possession of so much cash. Accept the law, "Freely ye would receive, freely give," and put it into practice. It will increase your good.

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#### LESSON VI

#### COMPENSATION

COMPENSATION is the increase of good gained in service rendered. It is the return receiving of the giving, and reaping of the sowing. The law of compensation is fixed in consciousness, and is always operative. One is always compensated though the form it takes may not be anticipated, nor the time the reward comes be in keeping with one's ideas. Egos reap in one lifetime the compensation of thoughts and deeds of previous existences, and touch again in consciousness matters heretofore unfinished. The law of compensation is omnipresent, and brings into expression the fulfilment of all activities. The reaping of either good or evil is under law, though compensation more properly relates to the good gained, retribution being the negative aspect of this exact law.

#### FORMS OF COMPENSATION

FORMS OF COMPENSATION are according to one's needs and spirit of giving. That which is expressed away from the self invites an equivalent return under law according to the motive that prompts the expression. In this way order and balance are maintained in the external world, and one's own giving becomes the measure of one's own receiving. Commercially, money has become the common form of compensation, though the chief riches consist of things that money cannot buy. The expression of love, good-will, consideration and forgiveness, the rendering of service that promotes the well-being of another, the kindly thought and word, all are forms of compensation that enrich the giver and which cannot be paid for in money. Many expressions of life that associate



one with people for which one cannot directly account, are forms of compensation or retribution for activities heretofore set into operation, or are the beginnings of obligations in life which the law of compensation will attend and render proper adjustment and fulfilment.

Compensation will best fulfil activities when love prompts the service rendered, for love is the attractive magnet that invites the heaped-up measure of good. Things are only incidental to the consciousness expressed, and can never be more than symbols of an inward service. Things are to grown-ups what blocks are to children, the means by which intelligence and love are promoted and external happiness expressed. One may express in some form of compensation in one direction and receive from another source a dissimilar or similar compensation. It is the service rendered and not what one receives for it that constitutes the true measure of compensation. Expressing out of the love of it rather than through necessity brings the worthy compensation. It is the well-being established in one's own soul that gives the greatest joy and which becomes the power to attract the good things of life.

#### WHAT CONSTITUTES SERVICE

SERVICE is an expression with love as the impetus that prompts the activity. Service takes no thought of return good and is best rendered in knowledge of Principles of Life. In fact, service characterizes the egos who have transcended work with joy of expression. No one can serve another so long as he is concerned about what his compensation should be. Service is both joy and love expressed in work, work being perceived as an opportunity for growth and development to the individual expressing, and a means by which something of value is contributed to others. The more one serves the more one knows himself, for service expressed means intelligence identified as well as love promoted.

The age of service will be one of love, and will come into expression as people understand the purpose of life to be the fashioning of the man they are to be. Money as compensation may be incidental to service so long as the material world exists, but its form has not always been and will not always be. Service in love will supersede monetary considerations in the era of immortality, and rewards of compensation heretofore unthought of will bless man for the many expressions that have passed unnoticed when he worked in the curse of hard labor and limitation. The law of compensation operates in exact justice, and ever leads man to the next step of development. Service rendered in the spirit of good expressed, irrespective of who gets the direct benefits, calls into action the abundant recompense, for the more impersonal one is the more intimately does he touch the Laws of Life, which being God-created partake of the impersonality and impartiality of the Creative Principle. Conformity to the spirit of Creative Laws assures the greatest spiritual progression as well as affords opportunity for rendering the more genuine service to one's fellowmen.

#### INVISIBLE RESOURCE

THE INVISIBLE RESOURCE is the promoter of every good and the giver of every recompense. All that is, both visible and invisible, comes out of the Resource called God. God is spirit, the Ideal of everything that can be comprehended and thought, as well as of that which cannot be cognized by consciousness. Out of the invisible Ideal consciousness the tangible reality is formed, though the world of unreality first ap-



pears. Reality is evidenced in the world of form when things and conditions are understood in their true light, which is to know both good and evil. The world of reality will appear when mortality gives way to immortality, but the present world affords opportunity for developing the consciousness of immortality. Change is the means by which more of the invisible is made visible. Progression depends upon change. Since all that is comes from God, in righteous order it should be used in limitless expression, each ego recognizing the Source of all as inexhaustible and omnipresent. In this spirit, man could never lack any good thing, while the use of the tangible gain would bring a continual increase.

Limitation and lack both come from failure to see everything as springing from the Infinite Resource. Man acts as though he thinks God will run out of supply for His Creation when he selfishly holds on to good, or fails to express generously. If one would be bountifully recompensed in living he must greatly give of his powers of mind, soul and body, though the joy of giving rather than the recompense should be the first consideration. "The Lord loveth a cheerful giver." Doing is a form of giving, and all expression should be as unto the Giver of all good. There is abundance for everyone, though man's relation to his fellowmen in matters of service determines his recognition of the Infinite Resource and his capacity to receive the goodness of God. Man compensates others and in the doing draws on the Invisible Resource for added good. What he gives to his fellowmen he gives to himself. If he withholds the expression of good he limits his own good. An ever increasing circulation of good will permit all to partake of the goodness of the All.

Man does not of himself do anything. Every breath, every action, every thought, has its inception in the Invisible Resource. Therefore, all that comes to him is his to use but not to possess. If man would make everything count toward the greatest good he will see it as the product of the Infinite Resource and his to use for the good of the all. Ceasing to desire to possess things man can have all that he desires, under exact laws of compensation which give the abundant increase of good to those who seek nothing for themselves, but rather disseminate all things as of the All--humanity and God comprising the totality of the All.

#### FREEDOM FROM DEBT

THE CHIEF DEBT is karma. Karma is unfinished business of life. The thought unclimaxed, the word unspoken, or wrongly expressed, the work uncompleted, all make up the current of karma, for which the ego must pay until the obligation incurred is discharged in full. Through finishing experiences in life, either in thought or in action, one cancels his karmic debts, and through controlling thought and carrying everything through to its finish one incurs no new obligations of demerit. This is the true way of establishing a balanced consciousness that enables all things to bring to pass the greater good.

On the other hand, material debt must be understood before it will be easily handled or cease to exist. Debt is a credit rather than a discredit; an honor rather than a dishonor. Debt means the progression of trust, courage, confidence, fearlessness, good-will, patience, and oftentimes forbearance and courteous consideration. Anything that can promote so many qualities of character is not a calamity but an important factor in progression. It is the attitude of mind that determines the treatment of the creditors. Where intention to pay exists opportunity to do so comes with less



strenuous effort, and a spirit of good-will characterizes the transaction. One in debt owes it to himself and creditors to keep in a happy frame of mind, thereby inviting more prosperity and more quickly meeting the obligation. As consciousness becomes more established in the inward wealth of character, the necessity of monetary obligations will pass away, leaving people free to express much and to receive equivalent compensation. However, so long as debts exist they should be perceived as necessary means to enforce a greater development of oneself. National debt forces advancement, and the establishment of Individual Credit.

#### RIGHTEOUS LIBERTIES AND GENUINE GAINS

Man is free when he finds himself. Freedom is gained through overcoming all sorts of bondages, and is based upon knowledge and love gained in experiences of life. Liberty is not license, but law fulfilled with love. One who is truly free violates no law of mortal existence, but lives above them in thought and action. The thought of the mortal mind reversed with the true knowledge, the action of the selfish will reversed with the selfless spirit, the word of personal sense superseded by the word of Truth, all establish the true liberty that makes man a new creature.

The genuine gain is man himself. To gain oneself is to understand life in relation to Laws of God. This means making everything count toward developing genuine character. Genuine character is godly consciousness, and is gained in harmoniously relating oneself to events in life so as to produce an action of good (godliness). One may gain the world of things and have nothing. One may have nothing to the visible eye and be infinitely rich. The genuine gain is not money but character, though the two may keep company for a good purpose. The spiritually ascending ego would ultimately have no use for material gains, though the material gains promote his spiritual ascension. At least they afford opportunity of detachment and self-denial. The spiritual gain is not attained through how much one acquires and retains, but through how much one gives up and lets go of that which is gained. Finally, one can possess all things and not be possessed by anything.

Soul consciousness is promoted when renunciation is prompted by desire to gain the spiritual wealth. The ultimate compensation is spiritual man revealed. This man is a new creature, with both mind and body identified above the material plane and its needs. As man gains himself in all that he thinks and does, he inherits the true riches which cannot be taken from him, no matter what his external status may be.

#### LAWS OF COMPENSATION

1. Enrich yourself through giving and not through getting.
2. It is the spirit that prompts giving, that determines the return good.
3. Much giving is the fulfilment of good heretofore received; therefore, is karma cancelled and fulfilled.
4. "With what measure ye mete it shall be measured unto you again."
5. Service expressed in love invites the greatest good under exact law.



6. Inharmonious experiences are blessings in disguise and add good to the overcomer.
7. Man cannot escape his own. Being disconnected from some good indicates some purpose fulfilled, and other good in the process of formation.
8. All is gain whether the experience in life is good or evil.
9. "Whatsoever a man soweth that shall he also reap." If one would change his harvest let him first change the seed sown. This must be an organic change as well as a mental one. Think it over. Herein is the clue to bodily redemption.
10. The only obligation is to love one another. This principle fulfilled cancels all debts, and manifests the greatest good with the least self-effort.
11. Love is that activity of head and heart that prompts expression of mutual good. Love, at its highest point, culminates in capacity to serve without thought of return good.
12. Good is omnipresent, ever moving in the direction of man and promoting his next step of progression. All things are good by which to develop both sides of the nature (positive and negative).

#### AFFIRMATIONS AND DENIALS

"ALL THAT THE FATHER HATH IS MINE." (This means that the substance out of which all things are made is eternally existent and man has access to it by means of powers of mind, soul and body).

I AM ESTABLISHED NOW IN ABUNDANCE. I REJOICE IN PLENTY.

NO MORTAL SENSE OF LACK HAS ANY POWER OR PRESENCE, FOR GOD IS THE ONE POWER AND PRESENCE, SUPPLYING MAN NOW WITH THE ABUNDANCE OF GOOD NEEDED.

I AM ATTRACTIVE TO INVITE THE GOOD, FOR I AM AT PEACE WITH MY OWN SOUL.

I MEET EVERYTHING AS OF THE LORD, OR SPIRIT OF PROGRESSION, AND ALL THINGS PROMOTE THE HIGHEST GOOD FOR MYSELF AND OTHERS.

I GIVE THANKS FOR THE SUPPLY OF EVERY NEED, KNOWING THAT ALL THINGS ARE OMNI-  
PRESENT.

It is in giving, not in seeking gifts,  
The heart is blessed.  
Whatever be thy longing or thy need,  
That do thou give;  
So shall thy soul be fed, and thou indeed  
Shalt truly live,

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## LESSON VII

### GIVING AND RECEIVING

"FREELY YE WOULD RECEIVE, FREELY GIVE," is not only the fundamental premise of efficiency and supply, but is the Law governing all activity. Whatever may be the nature of giving it must partake of the freedom of love and service in order that the giver may be blessed. Anything expressed with the view of getting something in return is still outside this fundamental Law of Love. The spirit of expression must be in the giving, and not in the receiving, before love can characterize one's activities. Abundant receiving is equivalent to abundant giving, but it is the giving or emptying that invites the receiving or infilling.

One must have the same spirit toward receiving as toward giving, before this Law can operate in perfection. Development of the receiving aspect serves the purpose of establishing the proper polarity between giving and receiving, for the two must be one in spirit before giving is receiving and receiving is giving. Your "receiving" is someone's "giving," and to cut it off through failure or resistance to receive, is to limit another's giving as well as one's own good. Failure to give or to receive throws out of working order the polarity of the Law and limits the circulation of good. One should receive from another as readily as he would give to another, recognizing in each transaction the activity of the Law of Love, and the means of increase of good. All are givers and all are receivers in the law of progression, and in the degree that a spirit of love and good-will characterizes our giving, in that degree will the spirit be open to inspirations, the mind to ideas, the soul to deeper love, the body to more harmonious expression, and the pocket-book to more money, while the life in general touches more intimately the abundance of good. A spiritual law in operation makes more harmonious the so-called material expression. This is to say, that one who is keeping the Law of freely giving will not lack any good thing, and the good thing includes money as well as qualities of character.

### FORMS OF GIVING

GIVING is expressed as aspiration on the plane of spirit, thinking on the plane of mind, loving on the plane of soul, and working on the plane of body. Inspiring, thinking, loving, working, make up the world of Doing or activity, that must come into the spirit of "freely giving" before the Law of Love can operate with any degree of perfection. When this Law operates in perfection then man will need take no thought about what he shall eat, or wherewithal he shall be clothed, for it will be demonstrated that the Heavenly Father (Law of God in action) careth for him. But man must become conscious of the spirit of freedom in all his activities before the limitations that have bound him can be broken. Freedom is realization of Laws of being and their joy of execution, consciously expressing by means of man. To be a free soul is to understand that man is not a puppet of circumstances but that he is governed and controlled in Divine Will to accomplish a divine purpose. To see all things as working for good is to realize that the Father worketh, not I, and all is well.

### HOPING FOR NOTHING IN RETURN

TO GIVE, HOPING FOR NOTHING IN RETURN is the true giving. This is possible of execution when one realizes that all already is, and therefore he needs not hope for



anything. To hope for anything is to imply that it is not, and thus one stands between the giving and receiving of this Law of Life, and makes its operation naught. One must convince the soul that his giving is his receiving. He does not hope for the return of his giving, for he himself measures the return by his giving. The Law operates, and hoping does not add anything to it. Since it is the negation that invites the fullness, there is no tendency to hope for anything in return, when conscious of the Law, for the proper receptivity is present to receive the return of one's giving, without self-effort other than that involved in the giving. It is the No-thing that invites the Something of good, and the attainment of this attractive spirit of neutrality and non-resistance is the fine art of life.

No-thing is not gained through cultivating getting, but through giving, though one must have attained something before he is ready to enter the cycle of No-thing and invite his good under exact Laws of Love (God). Each ego must determine for himself whether he should be surrendering the good gained and entering the No-thing, or whether he should be seeking the something of personal sense. However, until he has run his course of getting, and has conformed himself to the Laws of his being, both his giving and his receiving are subject to karmic law, and his happiness is a temporary condition. To genuinely hope for nothing in return is to be able to give all, knowing that in giving all one gains all, and that one's cup of life is full to overflowing with the goodness of the Creative Principle.

#### SACRIFICE: CHARITY

SACRIFICE overcomes selfishness. All giving is primarily accompanied with sacrifice. Force of necessity progresses egos godward. The free spirit of love is first developed under law and discipline. Inharmonies, calamities, and reverses relative to those we love force development of giving, even at sacrifice of self. Eventually the ego gives out of the love of it, and sacrifice is known no more. If people gave in a spirit of liberty, and love what they give under necessity, the occasions of necessity would not arise. In other words, if people were unselfish enough to give freely to promote the common good, there would be no wars, famines, calamities, and other conditions that prompt the "Give until it hurts" slogan. Selfishness is the breeder of all woe, while love is the healer of it. In other words, lack of giving, which is lack of love, promotes disorder, calamity and crime, forcing when they arise, that giving toward a common cause that will eventually develop sufficient love that will promote capacity to do good without the necessity of force.

CHARITY is giving under necessity, inharmonious conditions forcing its progression, though the desire to aid may spring up in the heart without solicitation on the part of the ones needing it. Charity is not righteous giving, though it helps to develop the spirit of love and service. Charity works at the wrong end of the proposition, thereby creating a demand for more inharmonies. To raise gigantic funds to feed the hungry, clothe the naked, and to care for the sick, maimed and wounded, who are not already hungry, naked, sick, maimed and wounded, is a free giving toward a demand that must supply the opportunity for the use of the funds raised. Charity is commendable in progression of love, but is far from the genuine spirit of love. Love corrects and heals the condition, thereby establishing righteous causes. Charity deals with effects and produces like effects. Somewhere charity must be superseded by the genuine service that generates a higher intelligence and love, which will eliminate the necessity of sickness, wars, poverty and woe. All must fulfil their giving in



charity with giving in truth. Truth regulates causes, while charity deals with effects. Truth removes the necessity for charity and enthrones genuine love and service. Teach the person how to think, and love, and live so as to produce a harmonious effect and he is a blessing to himself and his fellowmen, giving infinitely more to the common good than if he had millions in dollars to distribute in dealing with effects. Let charity be abolished through its unnecessary, and love with its healing remedies will bring heaven into the earth and make for all things good, eliminating altogether the necessity of dealing with evil, because it is reduced to nothingness. Man best gives when he so lives that he is not sick, mentally, morally, or bodily. This means sacrifice but one worthy of the name. It means giving up and overcoming all tendencies that are detrimental to oneself or the race. "Greater love hath no man, than that he lay down his life for his friends." This does not mean to die for humanity in marts of war, but to die to self thereby living for the cause of Truth and righteousness. Love is that which promotes the highest and best regardless of sacrifice and cost to the personal self.

#### OVERCOMING SENSE OF LACK, AND ANXIETY ABOUT PLENTY

POVERTY and wealth are both disease breeders when excessive. Sense of lack or anxiety about plenty promote discord and are equally out of order. One in lack is in an opportunity to develop positive qualities of courage, aggressiveness, fearlessness, determination, faith, and trust; while one in anxiety about plenty is in an opportunity to develop freedom, detachment, trust, peace, and poise. In reality, man cannot lose his own. Anything he can lose he should lose. Otherwise he is a "thief and robber," holding on in self-effort to something meant only to serve him as a purpose of growth and development. If one's heart is right all adjustments, whether in the direction of lack or plenty, will make for one's highest good.

One in excessive plenty or in lack should affirm: I AM NOT ANXIOUS ABOUT MY GOOD. IT COMES TO ME UNDER DIVINE LAW OF LOVE AND ALL IS WELL. GOD GOVERNS AND CONTROLS. I AM ALWAYS IN TOUCH WITH THE SUPPLY OF MY DEMAND. I REJOICE NOW IN OMNIPRESENT BOUNTY.

#### OTHER AFFIRMATIONS OF TRUTH

I AM ESTABLISHED IN THE FEARLESS CHRIST SPIRIT AND I BEHOLD EVERYTHING AS GOOD.

NO SENSE OF LACK HAS ANY POWER OR PRESENCE FOR GOD IS THE ONE POWER AND PRESENCE, THE ABUNDANCE OF ALL THAT IS. I AM IN THE MIDST OF PLENTY.

I CANNOT LOSE MY OWN. I AM EVER PROGRESSED AND DEVELOPED IN THE SCHOOL OF LIFE AND I FREELY RECEIVE, KNOWING THAT ALL THINGS ARE FROM HIM AND FOR HIM. (That is, for the purpose of manifesting the godliness of man).

I KEEP THE LAW OF "FREELY YE WOULD RECEIVE, FREELY GIVE," IN ALL THAT I THINK, SAY AND DO, AND AM BLESSED IN ITS PERFECT OPERATION. THROUGH GIVING TO OTHERS I GIVE TO MYSELF. I SERVE IN FREEDOM.

THE MORE I GIVE THE MORE I RECEIVE UNDER EXACT LAW. I REJOICE IN THE LIBERTY OF MY SOUL MADE FREE THROUGH UNDERSTANDING AND EXECUTION OF TRUTH.

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## TITHING

THE TITHE is a Mosaic law typifying the rendering of one-tenth of one's income to the common good. It is expected to stand for the means by which the universal love of the ego is developed. Through giving of one's good toward the promotion of the general welfare, one cultivates the love of the personal into the impersonal, and identifies the unselfish state of interest. One-tenth of one's income, given in the direction of the all, opens the avenues of consciousness to the All, from which comes all good, and so develops greater capacity to serve. Both humanity and God make up the all, and man receives from the Within (God) the spiritual reality of that which he gives in the direction of his fellowmen. The keeping of the tithe means the promotion of one's own spiritual self as well as the promotion of that which makes for the spiritual welfare of the race. The ego universally receives what he individually gives to the race.

## THE LAW OF THE TITHE

THE LAW OF THE TITHE makes for discipline, which eventually ushers the ego into the current of Love where he is constantly in touch with omnipresent good. One's receiving is always in keeping with his giving. But before he can give generously, and out of the love of it, he must be disciplined in the Law that underlies its spirit. The tithe performs this service, and all who keep it testify not only to increased prosperity, but to a greater love and intelligence as well. Underlying the exoteric law of the tithe is the esoteric principle of the unfolding substance being given in the direction of the Virgin Principle, which gathers into her matrix (heart) the essence of love and wisdom out of which the Son of Man, or manifestation of the human-divine type of man is eventually fashioned. This man appears when all forms of selfishness have been superseded by the selfless spirit, the keeping of the tithe ultimating in the bringing of all the qualities of consciousness into use for the purpose of letting Christ be formed within. "Bring ye all the tithes into the storehouse; and prove me now herewith, saith the Lord, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." All the tithes brought into the storehouse means all the qualities of consciousness consecrated to the will of the Christ within toward the manifestation of the man God would bring forth. This is the offspring of Divine Love, the Virgin Principle.

## HOW THE TITHE ENRICHES CONSCIOUSNESS AND INCREASES OPPORTUNITY

Man has in reality (spiritual quality) only what he has given away or renounced. He can gain in spiritual quality only that which he is willing to lose. The more he can detach from things of the material plane, the richer he becomes in character, and the greater command he has over things external, and the more expansive his scope of service. Through giving one-tenth of every dollar for use for others than oneself and family unit, that is, for a spiritual purpose, one receives in such a way as to promote the qualities of the Real Man, thereby enriching oneself both spiritually and materially through practicing the tithe. Through recognizing one-tenth of every dollar as of the Lord and for His use, one sees the other ninety cents less selfishly, and in exercising a greater spirit of freedom toward its use, develops the spirit of "freely giving" which invites the heaped-up measure of good in every particular under an exact law of compensation. The "Almighty" dollar really belongs to the Almighty, and through spending it as though the Infinite Resource were back of it, one invites greater opportunities for service, and increases one's own capacity of development and expression.



The keeping of the law of the tithe is in use among many people, conspicuous in the monetary world, whose success can be greatly traced to their having been faithful in caring for other interests than their own. The more one expands his scope of thought and service, the greater are the avenues through which supply comes, in conformity to the law of "With what measure ye mete it shall be measured unto you again." The writer increased her receiving capacity seven hundred and fifty per cent the first year she kept the law of the tithe. While now she keeps the spirit of the law of the tithe, and gives all (herself included) toward the good of the all, she realizes she could not have attained the spirit without first having fulfilled the law of the tithe. "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" The letter of the law is fulfilled in the realm of mammon and gives the necessary discipline that develops qualities of character, which quickened, make one attractive to the spiritual wealth, thereby fulfilling the letter with the spirit, or the law with love. Many students seek to gain the spiritual realities before they have fulfilled the law on the plane of mammon or materiality. The righteous adjustment of all things material to the underlying Principles of Truth will cause to be resurrected the spiritual reality of the external thing, and thus the daily activities of life become the means by which the ego is progressed godward.

#### GIVING AS UNTO THE LORD

THE LORD is the action of God that progresses consciousness. It is the Spirit of Good that works in humanity to will and to do that which makes for the greatest good among men. To give as unto the Lord is to give out of the joy of service to promote the higher nature of man. This means serving so as to stimulate the spiritual qualities that will unearth laws superior to the realm of self-effort or self-will. Written within man are Laws of the Lord, which will work out in nature a new creature, but these Laws can operate only when sufficient intelligence and love have been quickened to permit the dominancy of the spiritual over the material. All forms of giving are for the purpose of developing the innate qualities of love and wisdom, and man's relation to his fellowmen determines his inward development,

When one gives as unto the Lord he does not look for the return good, but finds his joy in the keeping of the law, knowing that in God's season of fulfilment the compensation is received. Many things expressed on the material plane are compensated for spiritually, so that man will reap at his passover from mortality to immortality, the reward for much giving and serving that apparently has been unrecompensed on the plane of the material. All things are recorded in the Lord; and at His coming, which is the resurrection of Divine Laws within the Being of man, the Lord will reward every man according as his work has been. Then will each ego be known as he is known. This day is at hand. Unless there are great changes in the love and intelligence of people before the final uncovering, it will not be at all flattering to many on this planet to be seen as they are in their inward development. They need most of all to loosen their qualities of compassion and to serve outside their own scope of personal inclination, thereby breaking down the barriers that prevent their receiving communion with the Lord, whose operation is dependent upon the mingling of one's spirit with the body of the whole.

It matters not to whom we give in our first states of development, just so we give in thought, word and deed. When wisdom ascends, then one gives in such a way as to promote the spiritual rather than the material welfare of the race. The consciousness



in which man outwardly functions determines his inward development. The material giving can always be left to the unprogressed, who get their development through the discipline it affords. The spiritual is the greater interest and brings the deeper good, though rewards on this plane are from the heavenly realms rather than from planes seen of men. To give as unto the Lord is to be impersonal in intention, beholding the progression of a principle rather than a service rendered to person, and involves as much adjustment in unpleasantness as it does expression on the harmonious side of development. To serve a friend requires no particular godliness, but to serve an enemy leads to the revelation of the Real Man whose progression is chiefly made because of tribulations of the flesh.

#### DEVELOPING UNIVERSAL SERVICE AND THE COMMUNITY SPIRIT

UNIVERSAL SERVICE succeeds the personal and arises when one has finished his sojourn in the family or personal unit. In universal service one takes no cognizance of people served, but expresses because it is principle of love and wisdom to do so. This gives rise to the universal spirit, where all are knit together as One, the One being the identification of the Christ or impersonal Spirit. All are members of each other and the service rendered another is done unto oneself. As people realize that the individual can progress no farther than the whole body of humanity, they are moved to work for the good of the all, rather than a few, and so hasten their own emancipation from wee and material bondage. The true community spirit will be established in Divine Law, the various material systems being but the progression of the symbol of the idea in consciousness. There will be raised up the "Body of Christ" who will express universal service and the true community spirit; but this will come through the action of Divine Will and not through the will of men. These members will all be of the same mind and identified in the spirit of Light, there being no personal interests to engross their attention. This Body can only be symbolized on the material plane, and egos put through the discipline by which they are qualified for membership in the spiritual body; though before the genuine Community Order can be raised up, the counterfeit expressions must be dissolved. The symbol disappears as the reality appears. Membership in the Real Order of anything means that one has lived through the symbol and established his freedom from material things.

#### THE COMMONWEALTH OF THE CHOSEN LAND

It can be shown in connection with a study of the Great Pyramid, the Bible, and through revelations recently given to the members of the "Elect," that the United States is the Chosen Land that is to manifest the realities of consciousness. These realities are aggregately called the "House of Israel." When this Body of Zion is formed, the Commonwealth of which St. Paul speaks will be set up and the Lord Jesus Christ, or Law of God in humanity, will reign over the people. Many tangible evidences of the fulfillment of Scripture in this respect have been witnessed since 1922, and all things, both from the cosmical and chaotic standpoint point toward the consummation of the era of "Time" and the subsequent ascension of the creation of the Lord, with an entirely different social, economic, educational, and religious order, as well as such transformation of planetary conditions and forces that will best serve the Christed humanity that is to arise. The fruit of this dispensation is love. The Book, "Science of Love with Key to Immortality," written by the author of these Lessons, gives detailed information on all points of progression. It shows the purpose of life to be the making of Man rather than money. Life is a game with "Find Yourself" the goal. The Real Self found is God known.